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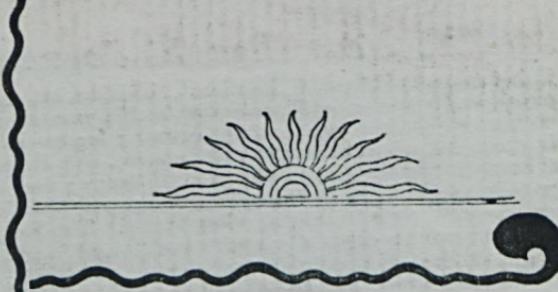
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THE New Thought Journal And Occult Review,

(FORMERLY THE TALISMAN.)

A MAGAZINE

*Devoted to Practical Idealism
and the Study of Nature's Finer
Forces.*

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THE
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The New Thought Journal

is an exponent of Practical Idealism. Its aims are to bring to every reader perfect and permanent health, mental expansion, without which there can be no true growth; success in whatever is attempted, and as a necessary consequence, happiness. In fine, it contends that the object of life is to be happy; that the place to be happy is HERE; the time to be happy is NOW; and the way to be happy is by making others happy. The New Thought Journal is not the organ of any school of thought, holding up the best in all lines of thought for emulation.

Lessons in every aspect of Mental Science, or the New Psychology will be found in its pages, for it is primarily intended to teach, superseding expensive courses of lessons.

The time is now ripe for the promulgation of the new ideas, and any reader having friends interested in the movement is invited to send their names and addresses, and a specimen copy will be sent; it will only mean a post card on their part, and will help us, and thus enable the magazine to be improved from time to time, so that ultimately the reader himself is benefited.

The New Thought Journal.

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The Editor will at all times be pleased to receive marked newspapers, books, magazines, or extracts therefrom bearing upon the subjects dealt with in the Journal, as well as original contributions, upon all New Thought matters.

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The New Thought Journal, And Occult Review.

No 22.

March, 1905.

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The ideals of to-day,
Are the circumstances of to-morrow.

You and I.

This month I have to explain how it is that when some people commence to turn over a new leaf and try and make friends with New Thought they find things appear to get worse and worse, expenses increase, money comes more slowly than ever, and everything looks to be against them, whereas, before they commenced, their affairs though slow and far from good, did not trouble them so much, but let them go on in a sort of easy and dazed condition, that sort of "come day, go day, God send Sunday" style. You all know what I mean, where bad luck has so hypnotised you that you do not really realise where you are.

Well, the answer is not difficult to find. One reason is that you have so accustomed yourself to the Old Thought vibrations that it is difficult to change them, and you feel alone and lost when you are at that stage which lies just between the two. It is "off with the old, and on with the new" and the forces of Old Thought naturally resent being cast aside, they do all in their power to prevent you from joining the enemy. If you have a weak place in your armour they will find it, the black side of everything you touch will be presented to you and it is only those of strong character that are able to overcome and sever connections with these forces. Are you of this type? Can you stand alone for a period? Are you strong enough to pass through the valley of Doubt which lies between the Old Thought and the New? It is only a matter of taking yourself in hand, of using thought force daily, of overcoming the old vibrations of doubt, fear, and all that weakens the character, of starting vibrations of confidence, courage and success, and of all those virtues which go to strengthen the whole nature. Do this, and slowly but surely, perhaps suddenly at the last, you will find you have outgrown the old conditions and have gravitated into New Thought, where you find conditions that you had hardly hoped to realise. For you now recognise you are something more than the house of flesh and blood; that you are the tenant, the real man, the "I," and as such you need no longer be controlled by the body, but have the power to control it. Just in the same way as you have strengthened and coloured yourself by correct thinking, you arrived at that point where you were drawn into the heart of New Thought through the law of "like attracts like," so will your thoughts now bring suitable conditions for the materialisation of your ideals. Think success if you would have success, but do not only think, imagining this is suffi-

cient, but work as well. No doubt you know what you are best fitted for, you are aware in what line you can do the best work. Do this at once, do not wait for the conditions, for capital and rosy circumstances, but do it Now, make the conditions, if you cannot start with pounds going into double figures commence with single ones, or even shillings. Remember those people who did not wait till they could have a shop, but started with a barrow, and if they had not sufficient for wheels they commenced to seek success with a box or basket. If you have this spirit with correct thinking and ideals you will not be long before you do better than just make both ends meet.

It is the same with health, if you are ill do not wait till you are well before you commence to think health, but start right away, and in all cases and circumstances of life, if a thing is worth doing, then do it Now.

—o—

Thought the Builder.

by A. Osborne Eaves.

Lesson 2.

(Continued from page 330.)

If it be true, as we stated in our last lesson, that only one person in a million thought, it must be obvious that we have in thought a tremendous power, if we can only "tap" it. Has the reader noticed of late what stress has been laid by politicians and reformers of all schools on education? Their principal cry is: "Educate, educate, educate!" This is because of the recognition that "knowledge is power," and half the ills we suffer from will be abolished with the intellectual advancement of mankind. Through experience alone man has come to the conclusion that the way to freedom lies in understanding his surroundings, the forces which play round him, and of which he is the plaything until he learns to govern them.

Most people have come across the phrase "the conservation of energy," by which in plain English is meant that as matter is indestructible so is thought, which is only finer matter than that with which most of us are acquainted. Energy and thought differ little, and as no energy can be lost so no thought can be lost. Of course, by "thought" used in the previous sentence is meant the material of thinking, not mere drift, which is the commodity which fills most minds. Again, it will be noticed that thought precedes action. It prepares the way for whatever is materialised. The painter first hatches the idea out in his mind. He images to himself just what he wants to pourtray on the canvas, and he sees it in his "mind's eye." So, too, with the architect or sculptor. Each pictures in his own mind the result he wants to see in



physical material, and the basis is the "stuff that dreams are made of." In these cases, however, thought is creative, it will be noted that there is rarely originality in thought. The painter, for instance, has seen many such scenes or figures as he imagines ; the architect has seen many buildings, and he mentally picks an idea from one structure and one from another, until he has a composite representation of the kind of building he wants to rear. He has the thought of his predecessors during all the centuries to draw upon, and he adds very little from his own inner powers, where lie the virgin ideas.

Certainly it is one step to be able to think other people's thoughts for any length of time : what most persons do is to think the thoughts of a dozen people in as many minutes.

With this habit of thinking others' thoughts one becomes a mere reflector, or a phonograph. Perhaps the best examples which can be cited of this dead level are to be found in languages. There are set expressions or phrases which would be used by ninety people out of a hundred under similar circumstances. We are told that these are sanctioned by usage, and many of them are quite idiomatic.

Look at the same dead level of our newspapers, which have a language of their own. By no chance does a new phrase creep in : custom must be conformed to, with the result that no new ideas ever break forth. Our traditions and manners do much to prevent anyone thinking : everything is done for us by precedent, and Emerson might well say that when a thinker appeared the world might beware.

Have you ever cycled with a wind behind you? You scarcely realise you are pedalling, and if you are going fast you are hardly conscious that there is a wind, but let your road curve round until you are travelling in exactly the opposite direction you have been going up to now and you are at once aware that there is a wind, and a strong one, too. Now this is what takes place in the world of thought. The majority of people are thinking in one great thought current which sweeps along, and they never know it. They suppose they are thinking their own thought, and that they are original. It is only when they come to deal with the mechanism of their own mind that they realise the mistake they have been labouring under. It cannot be too clearly pointed out that a man must be trained to think as he would to master any art of science. A person unused to thinking much is sadly puzzled when he essays the problems of Euclid for the first time. The work is irksome because he is going in a new direction : the wind faces him, and he knows it, and progress is slow. His mind up to now has been flabby, wanting direction, wanting force and energy. We know that when a muscle is not used it wastes away : so with the power of thought. Mentation must be begun if we would make our minds capable instruments, and mental sloth must be got rid of at whatever cost.

This is the first lesson to be learnt. It is the strain opposed to a muscle—as in lifting weights—which causes growth. A certain end has to be attained, the ability to carry a load, and nature at once flies to obey man's bidding, and fit him to do the work required. More blood is sent to the part, and the growth of new tissue at once commences. A similar process takes place when we study. By puzzling over a difficulty the blood sends an extra supply to the brain, and the faculties of the mind assist the will in arriving at the knowledge wished for.

It is a common thing to hear people say they are too old to learn, that they have received no education, that they have had to "pick up" whatever they know in an irregular fashion, as the opportunity came. Well, all this may be perfectly true, but it is no reason for refusing to put into action the most powerful machine the body possesses. There is no man or woman—who is not a complete imbecile—who cannot use their minds. The fault is not nature denying them brains: it is rather the crime of refusing to use them. Some of the dullest children at school have become great men and women. If people will not dig, the soil will not produce a rich harvest.

Growth of the mind is not like growth of the body, that is to say, it does not commence with birth and attain its majority, usually twenty-one years later. True, a man is brainiest when his physical powers are at their best, but the mind can be cultivated at any age. Therefore dismiss at once the idea that because you may be turned thirty, or forty, or fifty, that nothing can be done. Begin with something simple. Take a few lines from a thoughtful writer, say Carlyle, Ruskin, Shakespeare, Spencer, and try and understand what he means. Don't read page after page and put the book away, as the general reader does. Remember you are now reading to train the mind. Read the passage twice, and then lay the book aside and try and reproduce the thought embodied in the passage—not in the exact words, which are immaterial for our purpose for the present, but the *idea*. Here will be found the difficulty, for it calls out the greatest aid to success in this world or any other, and along any and every line—*concentration*. It is difficult, we admit, but it has to be done, for no progress can be made until we can concentrate. Now try this practice every day. Don't say you have no time: read one minute and think four. You are not so busy that you can't spare five minutes a day. If you are at it from getting up to going to bed, then rise five minutes earlier. Never mind its being odd: if you are ruled all your life by custom and tradition you will never make a thinker, and by thinker we mean a man who is absolute master of his circumstances.

(To be continued.)

To Men about to Marry.

What month was your sweetheart born in ?

(After the 21st of each month the character will take on the characteristics of the following month).

January :—

A good housewife, thoughtful and diligent ;
Discreet financier, fond of management,
Sometimes melancholy, quiet and prudent.

February :—

A humane mother, sincere and faithful ;
Fond of pedigree, mostly successful,
Seldom marry twice, in judgment careful.

March :—

A loving partner, loyal and sincere ;
Rather sensitive, and subject to fear,
A good provider, the mind oft will veer.

April :—

Active and fickle, with plenty to say ;
Fond of flirtation, beauty and display,
Great magnetic power, and pain can allay.

May :—

Comely and loving, fond of the theatre ;
When friendly, loyal ; enmity bitter,
Powerful mentally, a strong character.

June :—

A dual nature, often eloquent ;
Fond of beauty, clever and brilliant,
Very impulsive, always diligent.

July :—

Like the ocean, changeable and fickle ;
Easily offended, apt to rebel,
Partial to applause, will like to dress well.

August :—

An indulgent mother, with money free ;
Can laugh at a joke, good at repartee,
Won't seek advice, and can soon disagree.

September :—

Difficult to please, but affectionate ;
Though slow to anger, for revenge will wait ;
Notice small matters, the judgment is great,

October :—

Cheerful and happy, fond of society ;
In temper quick, easy to pacify,
Dislike hard work, trifles will magnify.

November :—

Persistent and strong-willed, the mind fertile ;
Friends made use of, tossed aside for a while,
If needed again won back with a smile.

December :—

Loving and active, fond of outdoor life ;
Outspoken and blunt, which often causes strife
Neat and orderly—an excellent wife.

Astrological Department.

By the Editor.

THE SUN IN PISCES.

Interesting to all those born between February 20th, and March 20th, inclusive, any year.

Those born during this time are usually of a kind, easy-going disposition; lacking pride and self-esteem. They are of a sensitive and mediumistic nature, yet thoughtful, industrious, sensible, and persevering. A female under this sign will never like nor be liked by her own sex, and the same applies to the males. The spirit is contemplative, studious, and anxious for knowledge on every subject, these are the people who have a tedious way of asking questions, yet seldom waiting for the answer. The sign represents the Fishes tied together, and symbolises, "a bundle of inconsistencies tied with the cord of discontent." They can be very critical, yet the slightest criticism is intolerable to them. The nature of these Pisces people is difficult to know in itself, being very imitative and moved by association with others. Often they are very stubborn and will have their own way, even when they know it is to their own detriment. There is a strong tendency to melancholia in their nature, and occasionally they are subject to fits of despondency and depression. They can be great fidgets, and have an old-maidish love of order and tidiness. Have quick attractions and repulsions. Sometimes express deep religious feelings, and will cling to an early faith or belief. The faults come of worry and anxiety, a diseased imagination, and living in expectation of unpleasant things. There is a deep hidden love nature, when developed they are patient, gentle, submissive, and bountiful. The mind is broad, electric, and unorthodox, fond of detail, always in search of new ideas. They have two sides, and these are eternally at war with one another. Are fond of music, pleasure, and society, though solitude will have an attraction. Are born comedians and mimics. They make good travellers, accountants, and usually succeed on the stage.

In marriage the happiest unions are found with those born any year between June 22nd and July 23rd, or October 23rd and November 22nd.

The gems for luck are the pink-shell, moonstone, and chrysolite.

Among those born with the Sun in this sign we find King Humbert, Duchess of Argyle, Duchess of Fife, Lord Cromer, Prof. Mahaffy, Pope Leo XIII, Miss E. Terry, Cardinal Newman, George Washington, Admiral Wilson, George du Maurier, &c.

Care and caution against deceit, and playing into the hands of other, must be taken this month by those born in the last few days, any year, of March, June, September, and December. An unsettled time with unexpected events for those born near March 24 and 25; June 25 and 26; September 27 and 28; Decem-

ber 25 and 26. Take care of health if born third week of February, May, August and November. Mishaps and contentions if born middle of February, May, August and November. Better health and some good luck for those born February 19 and 20, April 21 and 22, June 22 and 23, August 24 and 25, December 23 and 24.

"TIPS" TO TRAVELLERS.

Commercial travellers and the general public will find the following days and times of special value for doing business with the trades mentioned. Travellers should use them for calling on firms where little or no success has hitherto been met with. Try them.

On brewers, fishmongers, oil merchants, and dealers in all kinds of fluids, on the 6, 13, 20, 27, at 3 p.m., also on the 3, noon; 10, early; 28, early.

On ironmongers, gunsmiths, smiths, chemists, cutlers, barbers, on the 7, 14, 21, 28, at 1 p.m., also 1, 16 and 29, early.

On stationers, printers, lawyers, publishers, teachers, architects, and booksellers, on the 1, 8, 15, 22, 29, at 1 and 4 p.m., also the 4, 9 to noon; 17, early.

On clothiers, woollen merchants, provision dealers, and clergymen, on the 2, 9, 16, 23, 30, at 1 and 4 p.m., also 7, 10 a.m.; 27, late.

On artists, musicians, drapers, jewellers, theatrical people, and confectioners, on the 3, 10, 17, 24, 31, at 1 and 5 p.m., also 15, 10 a.m.; 28, early.

On plumbers, shoemakers, dyers, curriers, maltsters, agriculturists, builders and landlords, on the 4, 11, 18, 25, at 10 a.m., also 2 and 9, early; 27, late.

On inventors, electricians, and engineers on the 2, late; 10, noon; 23, noon; 30, early.

—o—

Colours : their Power and Influence.

By Geo. H. Bratley.

LESSON I.

In dealing with this interesting subject of Colour it is not the writer's intention to dip deeply into the Theory, Science and Philosophy of the matter, which can be obtained from any handbook, but rather to show how colour plays an important part on the physical, psychic and spiritual planes. There will be much that is original, and for the remainder he is indebted to various writers. A great deal has been written on this subject at different times, but it needs classifying under its several headings before it can be of much worth to those who desire to learn something of its use and value.

Heat, light, colour and sound, all depend for their manifestation upon different rates of vibration. The vibrations of light when resolved into colour by aid of a prism as in the rainbow, produce seven primary sensations known as prismatic colours, viz. red, orange, yellow, green, blue, indigo, and violet, in the colour set of vibrations, each of the different colours and shades are produced by variations in the rate.

The following table by Sir John Herschell gives some interesting particulars, showing the number of etheric vibrations which affect the eye in the brief space of one second of time.

VELOCITY OF "LIGHT" WAVES.

Colour.	Vibrations per inch.	Vibrations per second.
Extreme Red	37,640	458 billions
Red	39,180	477 "
Intermediate	40,720	495 "
Orange	41,610	506 "
Intermediate	42,510	517 "
Yellow	44,000	535 "
Intermediate	45,600	555 "
Green	47,460	577 "
Intermediate	49,320	600 "
Blue	51,110	622 "
Intermediate	52,910	644 "
Indigo	54,070	658 "
Intermediate	55,240	672 "
Violet	57,490	699 "
Extreme Violet	59,750	727 "

These represent the approximate limits of the vibratory forces between the extreme red of the lower range and the extreme violet of the higher in the prismatic variations. Colour blindness is applied to those persons whose optic nerves are not sufficiently sensitive to distinguish the difference between 458 billions and 727 billions in the velocity per second.

By taking a prism you break up light waves, and thus make one interfere with another, and wherever this is done you get colour coming forth and manifesting itself; so that what we call colour in mother-of-pearl is only the result of a very delicate roughness in the surface which makes interference of the light vibrations with each other.

It has been discovered that if you take a mass of coloured substance, and throw upon it different rays of light, some one ray will call sound from this coloured mass. In the same way these different colours have each their effect upon animals and human beings. Almost everyone will know that a red cloth will infuriate a bull, or in other words, draw out its worst passions. The temperament of each individual is made up of a multitude of vibrations. The vibrations in music, heat, colour, &c., affect him pleasurable or otherwise as they chime in with or make discords in his own vibration.

Every human being is surrounded by a luminous cloud, which is now generally known as the aura, or by science as the N-rays. Clairvoyants can see this aura which is full of colour of various shades and tints, and which undoubtedly corresponds with the planetary influence that is operating at the time of birth. Each individual has his own colour, this keynote colour struck at birth can never be changed, it may change in shade and clearness, but never in tone.

If at birth this colour is red, then the whole life will be red of various shades, probably changing from the darkest red to the most delicate pink. These colours represent the evolution of a human soul, and by the shade the highly evolved man or adept can tell exactly the stage of evolution reached by another.

Many people always think of letters or numbers having a colour of their own. Most children do so. This association of colours and letters was common in ancient Egypt, and in her book "The Building of the Kosmos" Mrs. Besant says:—"Many Egyptian books, which were meant for study by Occult Disciples, were not written in characters as we should say, but were written in colours: the understanding of them among the ancient Egyptians came to them from their great Priest-Initiates. It is a significant thing that whenever a Sacred Book was ordered to be transcribed, if the colours were in any way altered, the transcriber was punished with death. In later times they only knew that this use of colour was a custom which had come down to them from the great Priests."

From this it will be seen the importance attached to colours by the ancients. But at the present day a regular science of colour has grown up, and scientific men fully agree upon the tremendous effect which colours have upon health and character, while divination by colours has once more come to the front.

All sounds have colour according to the latest ideas about music whether these sounds are caused by an instrument or the human voice. For example it is said that from a national point the English and German voices are red, or reddish brown, while the French voice is green.

The dominant note in Ellen Terry's voice is red, the same in Wilson Barrett, while Christine Nilsson's voice gives the colour yellow.

You may read the character of your favourite author by the colour words he uses say some readers who have gone into this matter. You may also tell the character of your friends from their choice of colour.

(To be continued.)

—o—

How to Become an Automatic Writer.

(Continued from Page 333.)

Of course one must always use one's common sense in these experiments, and not take for granted that all and sundry messages given through automatic writing are reliable. Cases are on record where very circumstantial information has been incorrect. Use your judgment and do not place implicit reliance upon anything you may get till you have put statements to the test repeatedly.

No harm can follow from the practice of automatic writing provided that the person making the experiment is of good moral character; if he is not he had better leave the thing alone. For one thing passivity is essential in it, and if he continually interposes with his own thoughts they will unconsciously colour the messages he receives and distort them. This passivity allows entities which throng the ether to creep into him, so to speak, as stated in "Modern Vampirism," and the dreadful results there pourtrayed may easily

be repeated. Why such beings can affect one man and not another is simply explained. What we term "character" is really fine matter, each type of character being represented by quite a different class of material. We know how difficult it is to make oil and water mix or blend, just as we find it impossible to bring together certain chemicals, there being antipathy. It is on this knowledge that explosives are manufactured. If a man have in his composition the type of matter composing the body of the creatures referred to, then they are invariably attracted to him, as he has just the food, or material which prolongs their existence, or affords them pleasure. The fact of his keeping his mind busy with some subject or other prevents their attaching themselves, but the moment he sits with the intention of obtaining information through suspending the normal working of the mind they gather round, and endeavour to influence the writer, gaining more power at every sitting, until the man is driven by them, as already hinted at above. Of course these beings are not visible, except to the clairvoyant, so the majority of persons who dabble in the occult do not suppose there is any harm or danger in the "amusement." Some writers experience much lassitude after experiments, which is pretty good evidence that they are being drawn upon by someone, living or dead, and in such a case the writing should be dropped, or wait until the health is good and the mind has been trained and then one can defy such influences, provided that the moral life is pure.

How is this passivity to be gained, it may be asked? By only practising when the mind is in a happy mood. Excitement, worry, intense joy even, unfit the mind for automatic writing, because any of these causes throw the etheric particles of which our bodies are composed into more rapid motion than usual.

To acquire passivity look through previous issues of this magazine, as there is no need to repeat at length what has already been fully dealt with. Briefly, the reading of some appropriate poetry, or good prose will steady the mind, and after a few minutes quiet thought on what has been read, an endeavour should be made to render the mind passive, by refusing to allow the thought images which always crowd the mind, to occupy it. (See Art of Thinking in Talisman.)

Authors on automatic writing omit many details which go to make the art a success, imagining that merely sitting down and being passive are the only essentials. These conditions have been sufficient in the case of very sensitive persons, but in the great majority of instances the experiments have been abortive. Persons, therefore, who find they cannot get any results should obey the following injunctions. The percentage of successes in automatic writing has not been tabulated, as has that of clairvoyance, but the demands upon the experimenter in the case of the former are not so exacting as in the latter, and therefore the percentage of two-thirds being susceptible should be exceeded.

The tendency to be troubled by undesirable astral and etheric entities, human and non-human, the latter especially, may be reduced considerably by the use of fumigations. The placing of small quantities of nitric acid in saucers, out of the way of dogs and cats, will have a good effect, and this is easily obtained. The fumes act upon the matter of which the entities are formed, corroding it, as it were, but the smell is anything but pleasant. Ordinary incense, as used in Catholic Churches, is good, and still more effective, the herbs mentioned in the article "On the Use of Herbs." (Talisman No. 4, Vol. I.) In fact, students who have a knowledge of magic are more likely to get quick results than those having no acquaintance with the subject. The herbs will also assist in producing a soothing effect upon the mind of the experimentalist.

The room should be scrupulously clean, no food should be in it, and if possible a room should be set apart for the purpose. Heavy draperies should be absent, cane chairs should be used, and the temperature should be about 60 degrees Fahr. If the experiments are conducted at first in the twilight or in the evening there is a stronger chance of obtaining good results, as darkness is a material, just as light is, and is a better medium for the invisible to work through. Readers have probably noticed that psychic manifestations have usually occurred in the dark, and this is why in spiritualistic seances lights are either put out or lowered. Use daylight when proficient.

An element in automatic writing often requiring to be observed is the suitability of temperament. For instance, an individual sitting alone may have no success, but as soon as a friend places his hand upon the other's writing begins. Sometimes on the contrary when an experiment is tried in the presence of a friend no result is obtained, there being antagonism in the magnetism of the friend or friends. People not being aware of these facts have given up the idea of ever being able to write, when by varying the conditions a little, they might have succeeded.

Often as not the writing may come from the writer's inner consciousness, but even in this case the experiment may be more successful with the help of a friend, most of the above remarks applying to the Planchette. Where the character of the writing assumes two or more kinds of caligraphy it is no guarantee that the writer has been "used" by outside agencies. The question of multiplex personalities, which has been very much in the air of late, permits of even cases like that warranted by Lady Radnor, in which a friend's writing exhibited no fewer than thirteen distinct handwritings. The young lady conducting these experiments stated (see *Proceedings of the Psychical Research Society*) that: "I can now generally, but not always, write when I sit quiet with a pencil in my hand. The writing often comes extremely fast; at a much faster rate than I can keep up by voluntary effort for so long a time. I have to turn over the large paper which I generally use, and

to guard the lines of writing from running into each other, but except for this there is no need for me to look at the paper, as I can talk on other subjects while the writing is going on. I can always stop the writing by a distinct effort of will. One curious thing is that my hand is never in the least tired by automatic writing. . . . I may divide the handwritings into two classes: (a) large and scrawly hands, which seem to aim at ease of writing rather than at individuality, and do not divide their words, but run on without a break; (b) handwritings (there are several) which keep a strongly *individual* character, sometimes of an assumed kind; I mean writing in a way which no one would have written in life.

(To be concluded next issue.)

The Cream of New Thought and Occultism,

IN BOOK AND MAGAZINE.

Under this heading will be given from month to month extracts from and reviews of the leading books and literature of these subjects.

Seership.

Under this title with a sub-title: "The Magnetic Mirror, a Practical Guide to those who aspire to Clairvoyance-absolute." P. B. Randolph writes in an interesting manner. He believes that all will one day possess the power, which is divided into natural, intellectual, medical, ethereal, divine, social, practical and purely mental. "No two persons' clairvoyance is precisely alike," we are reminded, which cannot be too widely made known, as people always expect clairvoyants to be infallible. Magnetic clairvoyance is said to be induced by holding the head close to a large horseshoe magnetic. The first thirty-four pages are devoted to a number of useful hints on the extended vision, and one may be here stated: "Steady willing will bring lucidity of vision and of soul." In Part Second we are introduced to the Magnetic Mirror, which is held to be but another mode and phase of clairvoyance. The author warns all who have no tendencies of an interior magnetic or mesmeric character to let the subject alone, as the results would be disappointing. Very copious extracts from the writings of George Sand with reference to Cagliostro (Count St Germaine), an adept in mirror-gazing, and other authors. From these excerpts much relating to the subject can be gathered. Drugs, odours, fumes and mesmerism are alike condemned to induce the ability to see in mirrors, in which the pictures appear like those seen in the camera obscura. Why magic mirrors of one type are shaped as they are, is explained at length, and the experiments with various earths and metals for magnetic affinities are discussed at length. It is impossible to make them, however, in this country, the author holds, and they are imported by one man only, Cuilna Vilmara, whom he saw, and whose ideas, with those of other writers are quoted fully.

The "philosopher's stone" is declared to be the magic mirror, to successfully use which "seven magnetic laws" must be obeyed. A code of rules relating to the use of these aids to clairvoyance brings to the conclusion an interesting book of some 84 pages. (Toledo; Ohio, U. S. A : K. G. Randolph.)

—o—

What are you cut out for?

This is the most quaintly got up booklet I have seen from the States for some time. It is printed on parchment, with antique type, the title page is in accord with the same idea, and the whole is bound in a soft green velvet cover. The book-worm will gloat over the typographical dress. With regard to the contents, the author—G. H. Knox—has condensed much in the few pages composing the book, and the pregnant hints scattered through it cannot fail to be of service to many men and women, because it deals with a very pertinent aspect of one's life—what one is fit for.

One opens one's eyes widely when told that 95 per cent. of American business men fail, as one usually associates cuteness and foresight with the American character. The writer thinks that 85 per cent of the above failures are due to lack of preparation, lack of knowledge of the business, and lack of knowledge of self. Mr. Knox makes a point of men cutting themselves out over again for the work they have found. Now if any of our readers engaged in business who believe they might be more successful should ponder over this phrase. People don't spend sufficient time in learning their business, and in getting "points." Some of the latter must be learnt from the author, and it will surprise many who have been plodding along year in and year out with little success attending their efforts, how easy success is after all. (Des Moines, Iowa, U.S.A., Personal Help Publishing Co., price one dollar, postage 1½d.)

Medical Talk, The Nautilus, Now, The New Life, The Spiritualist, Science Sistings, and several other publications have reached me, and are all interesting.

—o—

Joy is Life.

We are finding out things right along, and one of the many things we have recently discovered, or re-discovered, is that getting old is simply a bad habit. A man who thinks he is old, is; and the man who retires from business will shortly be retired by death. Nature has no use for the person who quits, so she just takes his word for it and lets him quit.

And another curious thing is, that the fear of death is the monopoly of young people. The man who has lived long, and who has kept right at his work, living one day at a time, and not bothering other folks any more than he had to, doing each task the best he could, keeping an interest in all good things—that man is

not afraid to die. He is willing to go or stay, and the man who is willing to go or stay stays quite a while.

Mental work of a congenial kind is a great stimulus to bodily vigour—to think good thoughts, work them out like nuggets of gold and coin them into words, is a splendid joy. And joy is life.

I remember seeing Oliver Wendell Holmes when he was eighty-three, at Emerson College of Oratory, where, of course, he was dearly beloved by everybody. On the occasion I have in mind, he made a little speech and explained that he was just getting his affairs into shape that he might come and join the school as a student. Then to prove his quality he recited, "Has there any old fellow got mixed with the boys?"

The man's enjoyment in life was complete—he was satisfied, grateful for the past, and he showed his gratitude by filling the present with good work.

Brain work is just as necessary as physical exercise, and the man who studies his own ease and then plays one kind of work off against another, finds a continual joy and zest is life. The Greeks came near finding the just balance of things: Solon, Sophocles, Pindar, Anacreon, and Xenophon, lived to be over eighty, doing strong and excellent work to the last. When Goethe died, past eighty, the doctors laid his naked body out on the table, and Scheffler exclaimed, "It is the body of a Greek God," and burst into tears. There was no wastage, nor shrinkage, nor signs of age in that heroic form. Michael Angelo was writing love sonnets at eighty-nine, and Titian came within one year of making the century run, and his prayer at the last was that he might live to finish a certain fresco.—*The Philistine.*

—o—

Psychic Basis of Health and Happiness.

By Robert Bryan Harrison,

President Atlanta Psychological Society, Atlanta, Ga.

Less than two years ago I became interested in the Science of the Soul, and to-day would not take \$10,000 for the benefit I have received. I had suffered three years from spasmoid structure of the esophagus and could eat no solid food. Now I am in perfect health and perfectly happy. In offering the following suggestion as health and happiness I can say what but few physicians of the old school can say: "I always take my own medicine."

If we properly use the faculties which we possess, the eyes for observing, the ears for listening and the mental store-house for storing away the impressions received, we can find much to appropriate from passing events, and can fully realise what Shakespeare meant when he said: "We find tongues in trees, books in the running brooks, sermons in stones, and good in everything."

It is a very silly expression that we have every day: "How is your health?" Health is always good.

There is no such a thing as bad health, poor health or ill health. Health is health and nothing more. It is the natural or normal state of man. Its opposite is disease or sickness. We get sick by disobeying some law of nature or overtaxing our strength, and very often the body is racked with pain, and thrown out of harmony by suggestion—the suggestion of others or our own or auto-suggestion.

To attain health we must first undertake the hardest proposition of life; that is to say, lay aside all selfishness and fear. We cannot have a healthy body and healthy mind if we are selfish. If we consult our own comfort regardless of the feelings of those near and dear to us, we cannot have a healthy mind; and without a healthy mind we can never have a healthy body. It is selfish to recite our many pains and aches with a view to eliciting sympathy from others. Very few people can become interesting in listening to the woes of another. So if you have any troubles, for the good of humanity keep them to yourself. On the other hand, if you feel happy and in a state of health say so, and say it good and strong.

Fear very often brings the trouble we wish to avoid. To fear anything is a good way to invite it to take possession. People who fear disease are the first to take it. This is clearly demonstrated by some physicians who make specialities of contagious diseases. Not being afraid of the disease, they do not take it. We also had a very striking example of fear in the case of a child in one of the members of the Atlanta Psychological Society. He had scarlet fever in a family of eight children. One child avoided the house and tried to keep away from the sick ones. He was taken sick and was the only one that lost his life. Fear killed him.

To obtain health you must not rely upon drugs or medicines, as they do not cure. If drugs cured anyone there would not be a sick man, woman or child in America. There are enough drugs in Atlanta to cure every person in Georgia if they cured, but they do not, and the vast quantities sold, and the fortunes made by the dealers prove the assertion. By the same method of reasoning, that is, by the wealth of the brewers, we can prove that beer is not a temperance drink. Therefore you should shun the apothecary shop as you would the plague, and it would not be amiss to put a fender against the specialist. A specialist who can get enough customers on a string not sick enough to die, but a little to sick to get well, has a steady income, just as good as Government bonds and far more remunerative. I know people who have been going to specialists for five years and who are worse off now than when they started. A well patient or a dead one has no charm for the specialist.

I am fully aware that on account of environment the habit of taking medicine or calling a physician when sick, makes it hard for some people to adopt the method of living which the New Psychology requires. It can be done, however, and it is the only

rational way of living. We must not be influenced by unfavourable surroundings. Cultivate a positive mental attitude that will ward off any unhealthy suggestions that you may encounter.

Upon rising in the morning resolve that this day shall be the best in your life; that you will lay aside all selfishness, impatience, hatred, malice, avarice and covetousness. Instead you will acquire peace, joy, patience, love, harmony, opulence and truth.

Begin early to breathe deeply, and acquire the habit of deep breathing, so that you will overcome the general habit of short breathing. Practise dozens of times a day, until it becomes a second nature with you.

Bathe the body frequently, and drink no less than two quarts of water daily. Let the diet be plain but nutritious. If you find that an article of food disagrees with you, don't eat it. Eat enough pure food and drink enough pure milk and water to supply the wants of the body. You should retire early and rise early. No matter how much you wish to sleep late, do not do it, but have a regular hour for rising every morning. Do not overtax your strength. Avoid every kind of stimulant, tobacco, snuff, narcotic or drug, and do not acquire the soda fountain habit, which is but a delusion and a snare.

Finally study yourself. Realize that you possess within you that vital spark of the Universal Spirit called the Soul, which is God's image in man. By appreciating fully the significance of this unity with the ALL good you can realize that nothing on earth, under the earth, nor in the skies above can harm you. You are a part and parcel of the universe, and that as long as you live in accord with the Divine Law, which is unwritten but easily understood, you can be healthy without the use of drugs, and be happy without dying.—*Suggestion.*

To Correspondents.

Bee.—An affirmation for short sightedness is: "My sight is daily becoming stronger; I can see whatever I desire." At the same time avoid straining the eyes, and do not study by artificial light more than possible. We intend to deal with subject at some future date.

The Longevity League.

Readers will have seen that the above League has been formed, and I fancy its objects will appeal to all. Healthy life means long life, and incidentally, a happy life. The clubs in America along health lines are numerous, and one I believe has over a million members, the value of good health being recognised. Those who have not received details of the Longevity League should send for them, and I should be grateful to any readers who will send me the names and addresses of any of their friends whose health is not what they would have it. —o—

(For particulars of Success Circle see last issue.)



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